

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 33.—Vol. XVI. Saturday, August 19, 1854. Price One Penny.

MINUTES OF THE SPECIAL GENERAL COUNCIL

OF THE AUTHORITIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE
BRITISH ISLES, HELD IN CUMBERLAND STREET CHAPEL, CURTAIN ROAD, AND AT 23
KATOLITFE TERRACE, GOSWELL ROAD, LONDON, JUNE 26, 27, AND 28, 1854.

(Continued from page 505.)

June 27, 5 p.m.

Council assembled pursuant to adjournment. Meeting opened with singing. Prayer by Elder Dan Jones.

President F. D. RICHARDS—Brethren, it is with difficulty that I speak much, on account of the severe cold and hoarseness with which I am afflicted, and for this reason I put most of the duties upon brother Samuel. But I hope to feel better, that I may have an opportunity of addressing you, and unbosoming my feelings to you, for I desire that the influence of this meeting, and the instructions which will be here imparted, may go forth to every part of the British Isles.

I do not feel it would be wise to break up these meetings without partaking of the Sacrament. It would have pleased me much to have partaken of it this afternoon, as it is the day on which the Prophet and the Patriarch—Joseph and Hyrum, were killed; and also the day on which the Conference is being held in Salt Lake City; but business being unfinished, we shall defer it till to-morrow.

It is with pleasure that I reflect upon the measures that were brought forth during my last mission in this country, for I find the blessing of the Lord has been upon them, and they have prospered. It was during that period that the first appoint-

ment of Pastors took place, and I find it has been a good arrangement.

Elder SYLVESTER H. EARL, Pastor of the Staffordshire and Shropshire Conferences—It is with pleasure that I rise to represent the field of my labours. The Staffordshire Conference is the largest of the two. When I entered upon that field of labour there were difficulties existing, and they had been in existence several years, even since the time that Elder Clements presided over them. When a difficulty has arisen, the Saints have felt that some one from Liverpool ought to come and settle it. This is that spirit alluded to by the President last evening. The people are improving, and Elder Denel is just the man to set matters right.

We have books on hand to meet the debt due to the Office at Liverpool. We have fifty-three Stars every week that are not sold, and the funds generally are not supported as well as I could wish.

In the Shropshire Conference they are burthened with some debts, and we have met with much opposition, but the Saints are firm, and rejoice in the work.

We have many places where the Gospel has been preached very little, and I should be glad to have some Elders to go forth and preach in those places.

The Saints have the best of feelings towards brother Samuel, as I also have.

Elder WILLIAM GLOVER, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences—I feel satisfied with the brethren who are labouring in my district, for they labour to build up the kingdom of God. As yet I do not know much about the Hull Conference, but the other Conferences are in good condition.

The Newcastle Conference is very large, and there are many places in the northern district where the Gospel has not been preached. We send fourteen Elders to various places on Sundays. We have six Travelling Elders, and they go forth to break up new ground. We have good Sabbath schools, and the older maids attend the schools, while the younger maids distribute tracts. We have a large field of labour in the Newcastle Conference, and many Travelling Elders might be employed.

Our book account is rather behind; this is owing to many of the brethren being seafaring men.

President Samuel knows that I love him, and that the Saints love him also, for we try to do the things he tells us.

Elder CHARLES SMITH, Pastor of the Derbyshire, Leicestershire, and Nottinghamshire Conferences—It is with pleasure that I rise to represent the district over which I have been appointed.

In Nottinghamshire Conference the Book Agency is in good condition.

In Leicestershire Conference we have weekly about fifty *Stars* that are not sold, yet I believe the Agent sent the money for them the last month.

The Derbyshire Conference was in difficulties when I went there. During the last six months business has been very slack indeed, or I believe we should have paid most of the debt before now.

I think the *Seer* and the *Journal of Discourses* have made against the sale of the *Star*.

I believe the three brethren who preside over the Conferences are one with me in all things. Since brother Westwood was released from the Staffordshire Conference, he has felt as one raised from the dead.

The Saints feel well towards all the authorities, and feel willing to do all that may be required of them.

Elder JOHN BARKER, Pastor of the Cheltenham, Worcestershire, and Here-

fordshire Conferences—It is with pleasure that I rise to represent the district to which I have been appointed, so far as I am acquainted with it. As it is but a short time since I received my appointment, I am indebted to the Presidents for what information I possess respecting the Saints in this district.

In Herefordshire Conference they have a heavy debt upon them. Some of the Branches are in bad condition, particularly Newport Branch.

The other Conferences are in a better state. We shall be glad to have one or two more Travelling Elders. I am satisfied with the Presidents; they seem to have the work at heart.

With regard to President Samuel, I believe he is the representative of God to us, and therefore I am determined to obey his counsels. The Saints, so far as I know, have the best of feeling towards him.

Elder JAMES CARRIGAN, Pastor of the Scotch Conferences—Beloved brethren, I esteem it a high honour conferred upon me to have the privilege of representing the Saints in Scotland. When I entered upon my labours there, the idea had gone abroad that Scotland was sealed up. I have called upon the brethren to turn their attention to preaching to the world. The Presidents in Scotland are universally united. The Saints generally are a willing people, ready to do all they can.

In the Kilmarnock Conference they have a large dead stock of *Stars*.

In Glasgow, and in each of the other Conferences, they are burthened with debts or unsaleable *Stars*.

In the Dundee Conference they have room for several Travelling Elders.

The Saints feel well towards brothers Franklin and Samuel, who, for their good works, will be remembered by them to all eternity.

Elder GEORGE D. GRANT, who labours with Pastor Carrigan—I am happy in this meeting. I was warmly received in Scotland, and so far as I can see, they are good Saints. I think fifty more preachers would be none too many in Scotland. I think the brethren who are out of work should go and preach the Gospel. What is the use of starving to death in the midst of plenty!

President DANIEL SPENCER—President and brethren, I feel it a pleasure to have an opportunity to speak to you on

this occasion. I have been gratified to hear the brethren represent their fields of labour; they have spoken with sincerity and truth. Concerning their fields of labour, their speaking the truth shows they are interested in the work, and have kept nothing back, by which means the Presidency may give them such counsel as they require.

In some few instances the brethren have adopted a little different policy than what I would have adopted had I been in their position. In most places I have heard remarks made concerning the disposal of the old stock of *Stars* and books on hand. I have recommended them in general to adopt means for the Saints to consecrate one day's wages to liquidate the Conference debts in this respect. In some of the Conferences this has been done, and the results have in general been satisfactory. I know that the Conferences feel burdened a little with the book and *Star* debts, and it appears to me to be necessary to endeavour to keep them nearly free from debts, as the Conferences are easier governed in this way, and are prepared to do more good.

Some of the brethren are content if they can just keep the numbers of the Saints good, and make little or no effort to spread the work; while others are in the habit of spending all their energies to roll on the work. I have also seen a disposition in some of the brethren to speak evil of those who have preceded them in the various fields into which they have been sent. I find also that in many old Conferences there are some old members who are totally dead, and are doing no good whatever; there are no baptisms in such places, neither will there be until these old dry branches are removed. During the time I have been travelling amongst the Saints, I have seen a backwardness in their feelings to live their religion, also a backwardness in their desires to learn of the Gospel of Jesus Christ — some are careless about learning anything further than they have learned, and they pay no regard to their lives being in accordance with what they profess, while others are diligent in these things. The Pastors and Presidents are in general united, and labouring with power to roll on the work, but I do not think that there is such energy as might be manifested on their part. We are dull and stupid in comparison with those who

have gone before us from this state of action. We are the men who have to labour and point forward for the salvation of mankind, and we ought not to feel afraid to be starved to death. We do not realize our positions sufficiently, or we could create means for the building up of the kingdom of God. We are told that the Lord will cut His work short in righteousness; this will have to be accomplished by our rendering obedience to every word that proceeds from the mouth of God, and teaching others to do so. Then let us not be afraid of trifles. See the blood that has been shed for the salvation of the children of men in the various dispensations! Ought we not, then, to be up and doing, to redeem mankind. We are the representatives of God upon the earth; it has been created for our benefit. Then let us carry out the principles that will exalt and ennoble the heart of man. There is not one moment of time but what we can employ for the benefit of mankind. I feel desirous to do all in my power. We have got to have our hearts enlarged, brethren, by the Holy Ghost, to enable us to accomplish this work upon the earth, as it cannot be done by the power of man.

I feel well, and have felt well, in visiting the Conferences, and I am desirous to add to the comfort of the Saints.

I have felt well in company with President S. W. Richards, both in this land and in America. I know his desires and feelings in all things pertaining to the kingdom of God. I feel obliged for his wise counsels, and other manifestations of his kindness to me, and I move that we give him a testimonial of our love towards him for his unceasing labours in presiding over us. (The motion was seconded by a number of the brethren, and was carried unanimously, to the great joy and satisfaction of all present.)

President F. D. RICHARDS — As the brethren have testified concerning brother Samuel, I will also testify a little concerning him. I feel glad and thankful that I have such a brother in the flesh as brother Samuel. He and I have always laboured together with great pleasure when we have been permitted to. While doing so we have dreamed alike, thought alike, and been united in all things. As the brethren wish to give him a testimonial, I know that he will receive it with joy, and will consider it a precious memento in

time to come. With your concurrence I will nominate Elders Daniel Spencer, Dan Jones, James Carrigan, James Marsden, and W. G. Mills a committee to prepare an expression of your feelings to brother Samuel, as you and they may think proper. (Seconded and carried unanimously.)

President S. W. RICHARDS—I do not know, my brethren, that it would be becoming in me to say much upon my feelings relative to the subject spoken of. I feel proud of the manifestation which has been shown towards me, and I feel that what has been done will create in me a stronger desire to roll on the great work of God committed to us. I do not know how to express my gratitude to my God for this blessing, and the favour His servants manifest towards me.

In rising to speak a little to you, I must say there are so many things brought before us, that I do not know where to begin. I feel to say that the representations given by the brethren have been good. In almost every place there are things which we would like to see removed, and the object of all the brethren labouring is to remove these things, which will in all probability be the case so long as we are under the influences of this wicked and ungodly generation, seeing the Lord has taken upon Himself to gather His people out in these days.

It appears that as soon as an Elder gets fairly into a Conference, and has made himself acquainted with the duties he has to perform in that Conference, it falls to his lot to gather to Zion, and there is appointed to succeed him probably one that has not been acting in that capacity; and when some men arrive in a field of labour, and find policies adopted, they are not fully able to see the circumstances which caused those policies to be adopted, and therefore do not see the necessity of carrying them out, which is instrumental in causing division. All these things I have had to put up with, and have had a good share of them from one side or another. I have endeavoured to carry out in every respect the measures adopted by my predecessors, which appears to be the case with those who are labouring in the various Conferences at present, and I feel to say that my feelings are as firm and good towards my brethren as theirs are towards me.

About two years ago, when in council here, my feelings were overcome, and I

could only give vent to them in tears. I can look upon men who are now here, who have been in the Church about twenty years. I saw all these brethren before me, who had had far more experience than myself, and I really felt myself unable to teach and counsel this people. When I have spoken to them it has been with a desire to promote the glory of God, and with diffidence. I have felt that I was weak, and the brethren were watching me in my weaknesses, but the Lord gave me the spirit of His Holy Priesthood, and has enabled me to do as well as I have done. I have felt that the brethren who have laboured with me have had to bear with my weaknesses, but they have sustained me before the Lord. I have never given counsel but it has been responded to with the greatest pleasure; this has strengthened me through the labours I have had to perform, which have been from early in the morning to early in the morning again. I have felt the Lord to be blessing me all the time, which has given me great joy, and I feel, like brother Spencer, that we should feel the importance of our duties being performed with an eye single to the glory of God.

With reference to my duties, it has been my object to make the best of existing circumstances and matters; and while I have done as I have, the brethren have not always known the reason why. It has been said that more *Stars* have been sent to the Conferences than they ordered, and as some of the works, such as portraits, &c., may be sent back, they inquire why it cannot be the case with the *Star*? When the *Star* was first published it was sold at sixpence per copy. After it had been published some time it was reduced by Elder Orson Pratt to one penny per copy. The motive and object was good, for by this means the whole of the Saints have the privilege to read the *Star*. This was done on the principle that those who were in the habit of taking one *Star* should take three, by which means they could keep one, and distribute the remainder amongst their friends.

At our last Council in this place it was determined, instead of circulating the *Star* semi-monthly, to publish it weekly, that the printed word might be put into the hands of those who otherwise would not read them, and this more frequently.

When the *Seer* was sent, it was not intended to militate against the sale of the

Star, but was only to be sold in connection with the *Star*.

In the course of time the *Journal of Discourses* was published, by the instructions of the Presidency in Zion. This has also had its bearing upon the sale of the *Star*. I reduced the number of the *Star* from 22,500 to 15,500, at the commencement of this year. Such a reduction was called for by the Presidents of the Conferences, that I was under the necessity of sending more than they ordered. I felt that the number of Saints now in the British Isles had occasion for the number of *Stars* I have published. I felt that we should soon have another of the Twelve Apostles here, and he might adopt what measures he thought proper. When the *Seer* was first commenced it was not expected to continue more than one year, but it has continued up to the present, and another publication has also come forth. It has been observed, by some of the Elders, that this has had a tendency to prevent so much means being raised for other funds; I considered that it did not matter so much whether they came through the Book Agency or through any other source, as the Presidency had instructed me to apply all monies on hand to emigration purposes.

There has been something said about some delinquencies. This we must expect will be the case sometimes, but it is the duty of the Presidents of Conferences to give these things their attention. If an Agent makes use of the Church monies without being able to render an account of them, he should be dealt with, to save any further trouble. I am sorry to see there are so many of these cases as there are.

I now feel to speak on another item; that is, if a man be called to act in the capacity of a Pastor, let him seek to become acquainted with his duties, and to act in the capacity in which he is appointed to act; and if a man be called to act in the capacity of a President, let him act as a President. When a man is called to act as Pastor, he is capacitated to act in looking after the Saints, and building them up, and he should not let the devil get hold of him, and lead his mind to desire to fulfill the duties of other officers. It is the duty of Pastors to appoint men to preach, and not to go and preach to the Gentiles; and when a man who has been appointed to

that office, cannot find work enough without going to preach to the Gentiles, he does not feel the importance of his position. The Saints all the time require to be fed, and these Pastors should be the very men to feed them, by giving them that instruction needed, and appointing, in connexion with the Presidents, others to preach to the Gentiles. I have thought sometimes the brethren might improve a little in these things, and act more in the spheres in which they are placed to act. I felt to rejoice in the remarks by Elder Webb on this subject. It may be that the brethren feel a desire to move without responsibility upon them, and preach to the Gentiles, but we have got to take the responsibility of the world upon us, which is more than the responsibility of a few Conferences. Brethren, it is our business to extend our views, enlarge our feelings, and act accordingly. All will have to do this before they receive much exaltation.

There is another principle, on which I wrote an epistle just after I came here, relative to sending travelling Elders out, and letting them rely upon the Lord. I know what the feelings of the Presidency and the Elders in Zion are upon this subject. I know that when Elders are sent out to depend upon the Lord, they feel then all the while that they have got a strength that will never fail, but will carry them in triumph over all opposing powers. But on the other hand, if they rely upon a little money for their support, it is possible they may have to go home to-morrow, for when their money has all gone, they are then bankrupts, not being able to rely upon the Lord. You, brethren, who have been in Zion, and have received your endowments, and who keep your garments unspotted, ought to know that you have got the angels of heaven at your command, to minister salvation to you all the day long. If you feel in this way, you must and will accomplish a great work upon the earth. Then what have we to fear in going to open new places, and relying upon the Lord? The angels of heaven are all watching over us, our fathers are ready to wait upon us, and as soon as we get this work to a proper position, the angels will come to assist us in our labours. These feelings support me, brethren, and when I get upon my bed at night, I am supported by these thoughts and hopes, by which I can rejoice

before the Lord. This privilege belongs to the whole of you, my brethren, therefore what have we to fear? We have nothing to fear. Then let us, my brethren, magnify our callings, and fulfill our every duty, for if the President says unto us, "Go forth through the earth, and gather around you that which is good," we can do it, inasmuch as we are faithful.

President F. D. RICHARDS—In connexion with what brother Samuel has said concerning the sale of the *Star*, I will remark that the reason why such efforts and counsel have been employed to keep up the circulation of the *Star* is to avoid increasing the price of it, which would have been the case had its circulation been reduced any considerable number.

In 1850 the Saints in nearly all the Conferences, responded cheerfully to the proposition to quadruple the number of *Stars*, and which they seemed to maintain without any particular inconvenience to themselves, but with much advantage to the work, until the more recent issue of the *Seer* and the *Journal of Discourses*; both of these they seemed anxious to obtain, but which, in connexion with the double price of provisions, and the diminution of labour in many places, has been more than they have felt able to continue to do. As the *Seer* is now probably near its close, that will lighten up the matter a little; and the Conferences will feel less need of reducing the number of their *Stars*. However, as we anticipate the privilege of opening, before long, emigration to the new places appointed for gathering in the States, and as it is of the utmost importance that all things be put right throughout the Churches before it commences, I propose to aid and encourage your efforts, and the efforts of the Saints, in the following manner—at the close of the year, I will receive back as many complete volumes of the *Star*, that are not soiled, but are clean and in good, merchantable condition, as the Agents may have on hand. Do not misunderstand me in this matter. Those *Stars* which have been disposed of by the Agents, cannot be received back by them to complete broken volumes now in their hands; of such volumes the remaining odd numbers must also be disposed of. Only the clean volumes, and of which none of the numbers have been sold, can be received again at the office—these will be credited the

Conferences at the wholesale prices at which they received them.

As the accumulation of the *Stars* in the hands of the Agents appears, from your representations, to be a generally prevailing inconvenience, and a cause of increasing the debts of the Conferences, I have felt to offer this relief, hoping that the Conferences may thereby feel encouraged and enabled to take hold with new energy and spirit, and pay off all their arrears. Brethren, do you think this will so far relieve your Conferences as that they will feel able to do it by the close of the year? (Yes, was unanimously responded throughout the room.)

More than seven years past a rule was established throughout the British Churches, making the Conferences responsible for the payment of all debts contracted by them through their Agents with the Office in Liverpool, and also for all delinquencies which might occur by Agents of their appointment. I cannot understand how it is that so many cases as have been reported, of Agents leaving their Conferences and taking the Book money with them, can exist, except that the Pastors and Presidents have not been sufficiently vigilant. You are the men whom I expect, and to whom the Saints look, to see that their interests are faithfully protected, and that their means are not misapplied, nor they imposed upon by unprincipled men. It is not only your business to teach Agents and officers their duty, but to know that they do it, or to remove them, and let their places be occupied by good and faithful men, who will do the duties. I repeat, it is not only your duty to instruct that it be done, but to have your hands on the doing of it.

It has been the case that some of the Foreign Missions have made heavy drafts upon the Churches, by Elders being appointed to travel and collect funds for the purpose, or otherwise; hereafter I shall adopt other means to supply what aid it may be deemed important to bestow.

At the close of the year you will ascertain the number of *Stars* and *Journals* which your several Conferences may require for the ensuing year, taking into account the probable reduction of members by emigration, and I will endeavour to supply the desired number of each, and I hope to be able to do it at the present prices.

The sale of these and other works of

the Church should be a subject of frequent instruction to the Saints; they should be in the houses of, and be read by, every family and person who belong to their number.

I understand some have written back that it is of no use to take the publications of the Church, as they cannot be carried over the plains. I know of only one way to account for this, and that is, that such persons have probably wanted to carry a quantity of lumber, to the exclusion of their books. I have seen such instances, where some heavy iron-bound box must go along, to the exclusion of no matter what else, however much more valuable it might be. If the Saints who go by the P. E. Fund will carry their clothing in good strong sacks across the plains, as they are repeatedly counselled to do, they will find 100 lbs. each sufficient to include all their good clothes, and their full sets of books and *Stars*, which all ought to take with them by all means, for they cannot be got in the United States, nor in Utah, for love or money, while both boxes and clothes can be had there in plenty. If it were me, I should take my books, if I had to leave almost everything else.

Upon the subject of Emigration I am not prepared to speak very definitely or lengthily, but it will doubtless be opened by the usual time, and I hope some months earlier; therefore continue your exertions in behalf of the Temple Offering and the P. E. Fund as heretofore, until you shall receive instructions to the contrary; which, together with preaching the Gospel to the world, in all places, as you can get opportunity, and labouring to get the Conferences free from their incumbrances, will be the best summer's work you can do.

Allow me to suppose that from any exigencies of war or other cause whatever, it might be necessary to remove the publishing interests of the Church in these islands to America, how long would it take with the present state of the Agencies to effect a balance of our accounts! Yet it ought to be so that in one week, if necessary, all the available stock in the hands of the Agents could be received at the Office in Liverpool, with cash to balance each Agent's account, and the whole affair gone to sea. If counsel was observed, and the works were sold for ready pay only, this might be done just as well as not. Let us then go to, and, before

another New Year, have things got into this shape, and then keep them so. We shall then be always ready, and if a whole Conference were to emigrate at once, all would be right, and no loss sustained.

I shall have an eye to the wants of those Conferences which are young, or which are arousing from a state of backwardness, and shall aid in promoting the cause among them, by appointing Elders to labour in their midst as opportunity presents.

I feel to second the remarks of Elder Spencer, and brother Samuel, that we require more energy, for the world wants another testimony, and they must have it by our going forth with boldness, and preaching the Gospel to them. If the Elders will go in faith, and strengthen themselves in the name of their God, they will yet win multitudes into the Church in these islands.

When you return to your various fields of labour, the Pastors will please inform me, by letter, of the amount of stock in the hand of the several Agents, both of that which is available and that which is unavailable, stating particularly how much is in *Stars*, both of complete volumes and of odd numbers; and also, if you particularly need travelling Elders, how many beyond what you can yourselves supply, and I will endeavour to make the best use of such help as is sent unto us.

Concerning ordinations. Do not ordain men to offices in the Priesthood, unless they are prepared to engage at once in the duties of their calling. Let the younger men be ordained Priests or Elders, and go out to preach to the world, but for Teachers select the most faithful and worthy from among the Fathers in the Church, that have had experience in life, and can sweetly blend the counsels of the Holy Spirit with their own experience to comfort the afflicted, succour the tempted, humble the proud, and in all cases command that attention and respect which are always due to that important office in the Church. The poor of God's people are laden with the cares of life, which too often choke the word and lead to carelessness and indifference. When any get slack, instead of their being looked upon with coolness and indifference, they should be reasoned with, and encouraged, with long suffering, while a desire is found in them to do well. I particularly wish that you whose duties are to the Church, would

give this your attention, and let a proper care be taken for the salvation of the Saints, and do not suffer so many to be cut off by wholesale, without endeavour-

ing to reclaim them, as, has been sometimes the case.

After singing and prayer, the Council adjourned till to-morrow at 10 a.m.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 19, 1854.

GENERAL COUNCIL.—WASHING OF FEET.—VISIT TO THE HOUSE OF COMMONS, &c. —After our arrival in the British Isles in June last, it was deemed advisable to call a Council of the Pastors and Presidents of the Conferences in the United Kingdom, to take into consideration the condition of the Churches, and see whether the prospect of more extensive emigration might not seem to require some change of policy in their business affairs; also that we might obtain a more general and correct understanding of the condition of the work, the advancement it had made during our absence, and any new features which it might present after a growth of two years, the promulgation of new revelations, and the extension of emigration, which had been so cheering to all the Saints, and to ourself not less than any others.

We also wished to see the faces of our official brethren with whom we were more nearly associated in the Presidency of the Churches, and in the business relations in which we were more intimately connected as pertaining to the welfare of the Saints, and hear them speak of the goodness of God to them, and to the people among whom they laboured; that we might feel the spirit which they were of, and if we or they needed information about any matter, that we might ask each other face to face, familiarly, like friends, and take sweet counsel together of the Holy Spirit. Truly a happy time we had. Well did the ancient sage declare, that as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." There we met those who had stood the test of almost every trying scene through which the Church had been called to pass; men who, for tried integrity, could not be surpassed; who had, with all they possessed, ever been upon the altar, at the service of the Church, in her most dark and trying days; who, by throwing themselves in the gap, had been the personal safety of the Prophet, and others, whose lives were sought by mobs; men too, who had stood in the fore front of the battle, when bullets were showered around them like the driving hail; and had met the glistening steel of the foe, unterrified, in the strength of the God of battles. The heartfelt satisfaction of meeting with numbers who had experienced what it was to want and to abound, to stand in the house of the Lord and in the battle-field, as well as of many others whose warfare for the cause of Truth and Zion had so far been of a more pacific kind, in advocating the principles of righteousness and salvation to their countrymen, yet in whose bosoms burned a fervent desire for an opportunity to prove to God, angels, and men, that they also were ready to spend and be spent for Zion's sake; whose spirit seemed to be

"Then let the trial come; and witness thou,
If terror be upon me; if I shrink
Or falter in my strength to meet the storm,
When hardest it beset me"—

to be associated with such a company of dauntless spirits, already inured to the toil

and self-denial, consequent upon preaching the Gospel, without purse or scrip, to a proud and corrupt generation, awakened and renewed in us feelings of brotherhood and affection, which will ever be cherished with the utmost fondness while the Spirit of God warms our bosom with charity and love to our fellow creatures, or memory gives us the ability to review our acts.

The Minutes of the Council, which are continued in the present Number of the *Star*, can give but a feeble idea of the joys of that occasion; still we considered, that to give the representations and instructions, so far as we might be able, would aid members and officers to profit thereby, in adopting what was good and worthy of other Conferences, and thus promote emulation in each other. Letters of the most interesting and cheering character have since reached us, from almost every Conference in the Islands, manifesting the same renewed energy and faith, the fruits of which are already abundantly manifest.

Among other subjects which were noticed on that occasion, was that of the Elders washing their feet and bearing testimony thereof concerning the city, town, house, or person that refused to receive them. This subject, which was presented by Elder J. S. Fulmer, it appears, has been misunderstood, by some in his district, where the ordinance has been at some previous time administered.

In order to comprehend something of the extent to which this ordinance, as recorded and commanded in *Doc. and Cov.* iv. 16, becomes a savour of life to believers, and of death to unbelievers, or those who reject the servants of God, and their testimony, we shall do well to consider the nature of the ordinance, which, like all others of divine appointment, has its own particular signification and import in the economy of heaven for the salvation of mortals. All the ordinances of the Gospel are in their nature and effect purifying; they also tend to exalt those, who are their worthy partakers, in the scale of intelligence. And as the Elders are particularly exhorted to be faithful in all things, and to abide in all the ordinances of the Lord's house, it is of importance that they understand somewhat of their nature and power.

That the ordinance of washing of feet is essential in its place is abundantly evident from the words of our Saviour to Peter, when he modestly declined the condescending service of his Lord and Master—"If I wash thee not, thou hast no part with me." John xiii. 8. That it is also cleansing or purifying is equally apparent from the continuation of the instruction as given in the 10th verse—"He that is washed needeth not save to wash his feet, but is clean every whit," which was also afterwards confirmed by telling them "ye are clean, but not all," alluding to the one that should betray him.

Having ascertained so much from the ancient Scriptures, we will notice what the Lord has said of the nature of this ordinance, in his revelations in these last days, through the Prophet Joseph, while instructing him to organize the school of the Prophets—"And ye shall not receive any among you into this school, save he is *clean from the blood of this generation*: and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted," &c. *Doc. and Cov.* vii. 45, 46—read the two paragraphs. It appears, then, from our Saviour's own words, that this ordinance was instituted by himself, in the beginning, for that special purpose—that those to whom it was worthily administered might thereby be made clean from the blood of their fellow-men or their generation. Now we inquire, did his performing that ordinance upon his chosen Twelve, in which he pronounced them clean from the blood of their generation, excuse them from any further travelling to preach to the people? So far from that, they were then required to "go into all the world, and preach the Gospel unto every creature," whereas before they were only sent to the Jews; so that if the ordinance excused

them from duty to any, it could only be the Jews, to whom alone they had been previously sent. But we ask, were they excused from further duties to the Jews, seeing they were now sent to "every creature?" Let the example of the same men whom Jesus pronounced clean, answer. On the day of Pentecost, the Twelve being gathered together, and also many Jews from various parts of the earth, Peter rose up, and with more power than ever before, preached, and bore testimony of the crucified and risen Jesus, so convincing his hearers that three thousand went forward and were baptized the same day.

If the notions of some at the present day were correct, then it would have been of no use for Peter or any of the Twelve to preach to the Jews on that occasion, for none could have received their testimony, being sealed up to destruction through the washing of their feet, the shaking off the dust from their feet, and the many testimonies of the Saviour and his Apostles which had been borne against them from time to time. Yet notwithstanding all this, we find the first and most successful effort of the Twelve made right in Jerusalem, where the most heinous crimes were committed against the Son of God, and against which he had denounced the heaviest woes. Well, then, if the washing of the Elders' feet does not seal up the hearts of the people against the overtures of mercy, what is its signification and import? Simply this—that the minister has done his duty in carrying the Gospel to that man, family, village, town, city, or nation, as the case may be, and he or they have rejected him and his testimony. The minister, by the washing of his feet, and testifying thereof to the Lord, virtually says—"The Lord judge between me and thee;" "I have done my duty, I am clean of your blood. All this should be done under the guidance of that spirit which says, "Father, forgive them, for they know not what they do;" and then, if in a future day others should go there and baptize three thousand in one day, the first minister also would be led to glorify God, and forgive them the evil they had done him. The Lord condemns people according to the amount of light and knowledge they reject. Let us not therefore be vexed if He bears long with sinners, neither should we cast them out if they do not give God thanks, but, by every grace, gift, and virtue we may possess, seek to reclaim them with good-words and kind acts, for "with what measure ye mete it shall be measured to you again." He that said, "whoso rejecteth you rejecteth me," will administer judgment upon such, except they repent, until the righteous will be ready to say—"Father, forgive, it is enough."

It should not be lost sight of, that although the Twelve were so eminently successful on the day of Pentecost, after the washing of their feet, still the ordinance has had all its dreadful virtue upon those who had rejected Christ and his Kingdom, even until this day. "Vengeance is mine, I will repay, saith the Lord."

Brother Samuel W. Richards writes us from Boston July 20. He landed there that morning, and was to leave the same evening for St. Louis. He had a pleasant passage and good health all the way. The change seemed very great from leaving the company of icebergs for the very uncommonly warm weather which was being experienced in the States—indeed the weather was so warm there, that many people and animals were being sun-struck, falling dead in the streets, and while at their labour.

Some time previous to his departure from these shores, he received a communication from John O'Connell, Esq., M.P., Chairman of a Select Committee of the House of Commons on Emigrant ships, requesting his attendance or appearance before said Committee, to answer such inquiries as might be made upon the subject of emigration, &c. Accordingly brother Samuel repaired to the House of Commons, and underwent the contemplated examination. The Committee consisted of Messrs. John O'Connell (chairman), Anderson, Davidson, Fagan, Fortescue, Hamilton, Han-

key, Herbert, Higgins, Liddell, Meagher, Milnes, Peel, Scobell, and Smith. The result of brother Samuel's examination appears, from the annexed paragraph from the *Morning Advertiser* of June 2, to have left a favourable influence upon the minds of the members of the Committee—

"On Tuesday, says the London Correspondent of the *Cambridge Independents Press*, I heard a rather remarkable examination before a Committee of the House of Commons. The witness was no other than the supreme authority in England of the Mormonites, and the subject upon which he was giving information was the mode in which the emigration to Utah, Great Salt Lake, is conducted. This curious personage is named Richards; he is an American by birth; is a dark, rather good-looking man; I should judge, of fair education, and certainly of more than average intelligence. He gave himself no airs, but was so respectful in his demeanour and ready in his answers, that, at the close of his examination, he received the thanks of the Committee in rather a marked manner. According to his statements about 2,600 Mormonite emigrants leave Liverpool during the first three months of every year. They have ships of their own, and are under the care of a president. The average cost of the journey to Utah is about £30—that is, to steerage passengers. On arriving at New Orleans, they are received by another president, who returns to Mr. Richards an account of the state in which he found the ship, &c. They have then 3,000 miles to go, and after leaving the Mississippi, 1,000 miles are traversed over land in waggons. Questions from Mr. F. Peel elicited many interesting facts relative to the sect; but I will only stop to notice generally, that, according to Mr. Richards, the great hope of the Mormons is to form a nation by the Great Salt Lake. At any rate there is one thing which, in the opinion of the Emigration Committee of the House of Commons, they can do—viz., teach Christian shipowners how to send poor people decently, cheaply, and healthfully across the Atlantic."

The foregoing we consider quite too good to pass into the oblivion of forgetfulness; and as brother Samuel modestly declined noticing it, we feel to enter it on record, in the columns of the *Star*, as being no less worthy from the good spirit and feeling manifested by the Committee—several of whom propounded many side questions of a very interesting nature touching the doctrines, placing it at his option whether to answer or not—than the apparent good will with which several cotemporaries of the press have been passing the fact around to their readers. Since the "*Chambers*" of the north have opened to a degree of favour, and the *Westminster Review* has welcomed us to the arena of Christendom, we have a right to expect a diminution of those vindictive feelings and strictures which have so often appeared concerning the Latter-day Saints; not that they are indeed any more worthy of favour than heretofore, but being reformers, they rejoice in the adjustment of the public perception of their virtues; for it is no less strange than true, that their most virulent declaimers have been those who made the greatest pretensions to godliness, or who from position have successfully arrogated to themselves qualities *par-excellence*. Virtue and Truth must triumph!

HISTORY OF JOSEPH SMITH.

(Continued from page 510.)

[October 1838.]

The enemy was reinforced by about one thousand five hundred men to-day, and

news of the destruction of property by the mob reached us from every quarter.

Towards evening, I was waited upon

by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight and George W. Robinson, went into the camp of the militia. But Judge of my surprise, when, instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. After we arrived in the camp, brother Stephen Winchester and eleven other brethren who were prisoners volunteered, with permission of the officers, to carry brother Carey into the city to his family, he having lain exposed to the weather for a show to the inhuman wretches, without having his wounds dressed, or being nourished in any manner. He died soon after he reached home.

Thursday, November 1st. Brothers Hyrum Smith and Amasa Lyman were brought prisoners into camp. They held a court martial, and sentenced us to be shot, on Friday morning, on the Public Square, as an ensample to the "Mormons." However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated. I told him I was not sensible of having done anything worthy of such treatment; that I had always been a supporter of the

Constitution and of Democracy. His answer was, "I know it, and that is the reason why I want to kill you, or have you killed."

The militia then went into the town, and without any restraint whatever, plundered the houses, and abused the innocent and unoffending inhabitants. They went to my house, and drove my family out of doors. They carried away most of my property, and left many destitute. General Doniphan declared he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade in the morning.

Governor Boggs wrote General Clarke from Jefferson City, that he considered full and ample powers were vested in him to carry into effect the former orders; says Boggs—

The case is now a very plain one—the Mormons must be subdued, and peace restored to the community; you will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so; your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer of Fort Leavenworth, for such as you may need. You are authorized to request the loan of it in the name of the State of Missouri. The ringleaders of this rebellion should be made an example of; and if it should become necessary for the public peace, the Mormons should be exterminated, or expelled from the State.

This morning, General Lucas ordered the Caldwell militia to give up their arms. Hinkle, having made a treaty with the mob on his own responsibility, to carry out his treachery, marched the troops out of the city, and the brethren gave up their arms, their own property, which no government on earth had a right to require.

The mob (called Governor's troops) then marched into town, and under pretence of searching for arms, tore up floors, upset haystacks, plundering the most valuable effects they could lay their hands on, wasted and destroyed a great amount of property which could do themselves no good, compelled the brethren to sign deeds of trust at the point of the bayonet, to pay the expenses of the mob even while the chastity of the place was desecrated. About eighty men were taken prisoners, the remainder were ordered to leave the State, and were forbid to be

more than three in a place, and if they were, the mob would shoot at them.

Friday, 2nd. About this time Sampson Avard was found by the mob secreted in the hazle brush some miles from Far West, and brought into camp, where they were "hail fellows well met," for Avard told them that Daniteism was an order of the Church, and by his lying tried to make the Church a scape goat for his sins.

We were taken to the town, into the public square, and before our departure from Far West, we, after much entreaty, were suffered to see our families, being attended all the while with a strong guard. I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize

my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guards who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. I was then taken back to the camp, and then I with the rest of my brethren, namely, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were started off for Independence, Jackson County, and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson.

(To be continued.)

JOSEPH SMITH A PRISONER.

The following letter to the Editor of the *Deseret News*, referring to that portion of the History of Joseph Smith contained in the present Number of the *Star*, will we are assured be very interesting to our readers—

Great Salt Lake City, Nov. 7th, 1833.

"Dear Brother Richards—In the last number of the *News*, the history of Joseph Smith is brought down to November 2, 1833. It leaves him, myself, and others as prisoners in the hands of the enemy, encamped on Crooked River, on the way to Independence, Jackson County, Missouri, under a strong guard, commanded by Generals Lucas and Wilson.

"Those scenes bring to my mind a few incidents in the life of our illustrious Prophet and martyr, of which I was a personal witness, and which, perhaps, have not yet found their way into the public history or records of the Church.

"As we arose and commenced our march on the morning of the 3rd November, Joseph Smith spoke to me and the other prisoners, in a low, but cheerful and confidential tone; said he, "*Be of good cheer, brethren: the word of the Lord came to*

me last night, that our lives should be given us; and that whatever we might suffer during this captivity, not one of our lives should be taken." Of this prophecy I testify in the name of the Lord, and though spoken in secret, its public fulfilment, and the miraculous escape of each one of us, is too notorious to need my testimony.

"After our removal from Independence to Richmond, Ray County, and our being delivered to General Clark, we were placed by that General in charge of Colonel Sterling Price, now Governor of the State of Missouri, if I mistake not.

"This said Colonel Price placed us in a room without beds, chairs, or any other convenience; and chained seven of us all together, with a kind of trace chain, extending from one man's ankle to another, and fastened round one ankle of each with a padlock. In this situation we were

guarded night and day by about ten men at a time, who stood over us with loaded pistols in hand. At night we were all stretched on the floor in a row upon our backs, and we tried to sleep, but the hard floor, the cold, the inability to change our position because of our chains, and the noise of the guards, effectually prevented sleep.

"In one of those tedious nights, we had lain as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained while we listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies, and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, &c., which they had committed among the "*Mormons*," while at Far West and vicinity—they even boasted of defiling, by force, wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children—I had listened till I had become so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph, or any one else, although I lay next to him, and knew he was awake; on a sudden he arose to his feet, and spoke in a voice of thunder,

or as the roaring lion, uttering, as near as I can recollect, the following words—

"*'SILENCE—Ye fiends of the infernal pit. In the name of Jesus Christ, I rebuke you, and command you to be still; I will not live another minute, and hear such language. Cease such talk, or you or I die THIS MINUTE.'*

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon—calm, unruffled, and dignified as an angel, he looked down upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended upon a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones, and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri.

"Your brother,
"P. P. PRATT."

ADDRESS TO THE SAINTS IN THE SOUTHAMPTON AND CHANNEL ISLANDS' CONFERENCES.

Dear Saints—Believing that you will be glad to hear from me, I take pleasure in writing a few lines, as I always feel interested in your well-being in the kingdom of God.

Through the goodness and blessing of the Almighty, I am once more permitted to labour in this country; and when I reflect upon what dangers I have passed through—having my wife and children killed, and barely escaping with my own life; and the distance I have come; I cannot help praising the name of the Lord for His goodness unto me.

I left Great Salt Lake City on the first day of last May. I spent about twenty-five days in the States, in which I did not travel, and in forty travelling days arrived in Liverpool. When I left the Valley,

everything was prospering, peace and salvation dwelt among the Saints in all the settlements, the Indians also were quiet, and desiring to make peace. I cannot tell you how great a contrast there appears to me to be between that place and this country—when I think of the *pure mountain air, the clear water, and the fruits the earth yields to the labourer*, but above all, when I think of the *pure word of God*, and the light of revelation, in which the Saints live every day, *without the corrupt and unholy influence which hinders to some extent the free intercourse of the spirit of truth in this land*, I do feel as if I had come from heaven to a very inferior place. There, in every street, you meet a brother and a friend. There, the name of the Almighty

is honoured. There, the principles of virtue, chastity, and righteousness are practised. The industrious reap the reward of their labours, and worship God, with no one to say, "Why do ye so?" During the two years I resided there, I learned more about God, truth, righteousness, and salvation, than in all my life previous. I resided in Salt Lake City all the time, and had the privilege of both seeing and hearing the servants of God every day, and I bear testimony that as good a people as the Latter-day Saints cannot be found.

As for Brigham Young, he is indeed a man of God—his fatherly care over the people, his continual anxiety for the building up of the kingdom of God, his unceasing exertions to gather the poor, and his determined, although merciful, course against all manner of unrighteousness or injustice, gain him the confidence and love of all the good; and any persons saying otherwise are liars, and the love of the truth is not in them. I have the same to say of his Counsellors, of the Twelve, and of all the servants of God; they are men who have themselves, their wives, children, and property, ready to give for the building up of Zion, and the salvation of Israel.

Do not think, however, that there will be nothing to try you in Zion; you will all have the opportunity of proving whether you love the Lord and His kingdom, or not. Some get tried so much that they cannot stay there—they cannot eat the bread of idleness, they become covetous in their hearts, get a greedy desire after the things of this life, and, forgetting their God who has delivered them, they search for evil every where but in themselves, where it really exists. Thus, if ever they had the Spirit of truth, they lose its influence, their minds become darkened, their eyes blinded, and everything partakes of the darkness reigning in their own minds.

Dear Saints, recollect what I have often told you, that if ever you enjoy a Millennium, a Zion, or a heaven, you will have

to put to your hands and assist to make it. In the "Mormon" beehive all are co-workers together. According to your *works* you will be rewarded; as you *sow*, so shall you *reap*. Sow the seeds of *righteousness, peace, and industry*, and you shall *reap* a harvest that will bring you joy and happiness in time and all eternity. Work, then, for the Lord, and death or hell will not rob you of the reward of your labour, and you shall rise in the morning of the resurrection to inherit honour, glory, immortality, and eternal lives.

But while looking so far ahead, do not forget that *now* is the time to lay the foundation. Do not imagine that by neglecting your duties in this land, you will get any sooner to Zion, or that you will be blest if you go there. If you desire to be able to pass through the circumstances of trial and affliction which you must undergo in journeying to Zion, if you desire to be blest when you arrive there, secure *now* the Spirit of the Lord, seek to live in the performance of every duty devolving upon you, so that it may abide with you continually. The Lord has commanded a temple to be built. Send in your tithes and your offerings then, and see if the Lord will not open the heavens, and pour out a blessing upon you, greater than your hearts can at present conceive. Remember, also, that you can assist yourselves and others by donating all you can to the Perpetual Emigrating Fund; do so, and the day of your deliverance will soon come. In fine, be obedient to the counsel of those set over you, support the servants of God, leave nothing undone that would in the least assist the great work of salvation, and in the midst of darkness, trouble and adversity, you will stand unmoved, be gathered when *the Lord's time* comes, receive your blessings in holy places, and inherit celestial glory, which I pray may be the happy lot of all those who love God and keep His commandments.

Your servant,
W. C. DUNBAR.

VARIETIES.

BATH ROAD TO WIT.—Some of the "disorderlies" in the neighbourhood of the Bath-road would do well to take warning from what occurred at our police court yesterday. It seems that in Clare-place is a chapel or "tabernacle" of the Mormonites, or Latter-day Saints—opposite which a number of idle persons are in the habit of assembling—breaking